

The Sun

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The Tammany Candidate.

Considering the character of the campaign which will be waged against Tammany, CROKER could have picked out no weaker candidate than Mr. EDWARD M. SHEPARD of Brooklyn. That his nomination would be the outcome of all the mystery with which CROKER has sought to shroud his intentions has been obvious, however, for weeks, even for months past.

The weakness of Mr. SHEPARD as a candidate consists, first, in his complete lack of principle to get the nomination and the surrender of his good name for the sake of a chance to get office. He consents to figure at the head of the Tammany ticket at a time when to occupy such a place brings peculiar disgrace on him, and all the more because before he began coquetting with Tammany last year his sense of decency had revolted openly against its corruption, never so completely demonstrated as now.

He ought to be punished and we believe he will be punished by this community for his unprincipled conduct by a defeat so overwhelming on the 5th of next month that his political career will be brought to an end once for all.

A second element of weakness in Mr. SHEPARD's candidacy is that there is nothing in his character or career to stimulate enthusiasm for him among the Tammany following. He is without personal attractiveness, and in the attempt to escape from the odium into which he has fallen among decent men because of his help to play Tammany's game, he will be sure to chill even more the seal of the organization in the campaign.

The mere personality of Tammany's candidate, however, is of no consequence in a campaign which is waged against Tammany itself simply. It is not Low or SHEPARD, as men, but the sense of decency of the community against the corrupt domination of Tammany. That SETH LOW represents that sentiment and that EDWARD M. SHEPARD represents the degradation of Tammany, there is no doubt in any mind in New York or anywhere else. Whether Tammany's candidate is DEVER or SHEPARD it is the same Tammany.

The End of a Humber.

The Hon. BIRD S. COLIER is a fine specimen of the political ruin. How laboriously he built himself up and how recklessly he has torn himself down! When he was nominated for Comptroller, he was pretty thoroughly unknown. There was a disposition among the ungodly to chaff him on account of his name and to regard him as a rare and queer bird. Such he soon proved himself to be, to the surprise of Tammany and of anti-Tammany. Having caught an important office, he determined to be a great man. First Comptroller, then Mayor, then Governor, that was the programme before all the eggs were spilled.

What must a man do to become a great man? Well, he must make himself known, for the first thing. He must advertise himself. What is the most sensational way of advertising yourself? Clearly, to exhibit yourself in the light of a reformer, a good man in a naughty organization, an inflexible friend of public virtue, who scorns the Tammany yoke, a severe moralist and statesman who rises above a corrupt environment.

The game is dangerous; and however easily a part of the public may be gulled, it is hard work to bunco Tammany. Mr. COLIER had two possible endings to his game could he have played it as he wished. With the help of his friends in Brooklyn, the friends he could make by his assiduous exploitation of his love for pure politics and the impression produced by his tremendous activity as a reformer, he might induce the reformers to nominate him as the anti-Tammany candidate. Behold the man who couldn't stomach Tammany and turned against it in his zeal for honest government! But two strings to a bow are better than one. If necessary, Mr. CROKER could be made to understand that Mr. COLIER, although independent, was not too independent; that it was indispensable for Tammany to fight reform with a reformer; that the young Comptroller's accusations against Tammany, and his pretensions of austerity were purely Pickwickian; that by indulging in a little talk against Tammany he had made himself the very strongest candidate that Tammany could name.

To a young man resolved to become a great young man, it mattered very little whether Tammany or anti-Tammany was his medium. Somebody must nominate him; that was the main point. An indispensable young man, satisfactory to the reformers or, if they lacked the judgment to know a good thing when they saw it, satisfactory to Tammany. He would go over to the opposition, if necessary, or he would show himself to be so powerful that Tammany would have to forgive his little love pats.

There are still a few believing Coliers, just as there are men who believe that Prof. WESTER wasn't hanged. But most New Yorkers cannot think without a sneer or a grin of COLIER's rapid rise and fall. The Fake's Progress, shall we call it? How he shouted "Rampage," "Rampage!" how he thundered against commercialism in politics, how he declared that Tammany Hall under Mr. CROKER is more corrupt than it was under TWEED. All the telephones

rang and all the megaphones roared with COLIER and reform. He made speeches in celebration of COLIER and reform. He wrote articles in celebration of COLIER and reform. He called out reporters in the silent midnight watches to listen to more eulogies of COLIER and reform. He fell down and worshipped himself. A lot of other people fell down and worshipped him; so easily is the world duped.

Then it struck Mr. COLIER that he was overdoing. Though a reformer, he didn't wish to be thought too much of a reformer. He had struck at Mr. CROKER, the man that made him. Very well; Mr. CROKER should know that this was simply advertising. Mr. COLIER, whatever he may have said or written, had no hostility to Mr. CROKER or Tammany; wished to stand well with them; thought a good deal of them.

On Oct. Mr. CROKER says:

One voice for an actor's surety enough.

Mr. COLIER had no vulgar prejudices. He was willing to sit upon the reform stool but it was snatched away. Then he smiled more sweetly than before and composed himself to sit on the Tammany stool. That was rudely kicked away. The opportunity to retire into private life and resume his neglected business, an opportunity which he has often yearned for in public while privately working day and night to stay in public life will soon come to him. No other public officer can be better spared. He has stripped himself of self-respect and of the respect of the community. His uncontrollable mania for office, his ingratitude and falseness to Tammany, his coquetting with its opponents, his eagerness to get the nomination, no matter from what party, his alternate desertions of Tammany and of anti-Tammany, his absolute political untrustworthiness are plain. How ludicrous and mean he looks as he slinks away, distressed by almost all. The worshippers are gone. The sword has been kicked out of the poor doll.

The Ritualistic Controversy in the Episcopal Church.

The sermon preached by Bishop MORRIS of Oregon at the opening of the Episcopal General Convention, on Wednesday, seems to indicate that a bitter controversy over Ritualism is to distinguish the proceedings. The Oregon Bishop's reference to the subject was in a tone which must be particularly exasperating to the Ritualists. The movement in which they are engaged so passionately, as involving questions which are the most serious in importance of all those which can be considered by their Church, he treated as a foolish and "frivolous controversy over copes, and mitres, candlesticks and incense, postures and attitudes, and other unmeaning frivolities."

Such a description, in the Ritualist estimation, savors of nothing less than sacrilege. In their eyes, it is a ridiculous and supremely holy thing, a flippant treatment of symbols of the most awful mysteries of religion, and treachery to the doctrine and tradition which give the Episcopal Church the Catholicity that alone entitles it to be called Church. The Ritualistic party cannot be treated thus contemptuously without provoking its deep resentment, and, as it is now the most aggressive, the most terribly earnest party in the Anglican Church and its American offshoot, its indignation is likely to be expressed very emphatically at the San Francisco convention. It will fight all the harder because of this insult to it from the episcopal bench, for so it will regard the language of Bishop MORRIS.

The question of principle underlying Ritualism was bound to be brought up in any event when the report of the new marriage and divorce canons was submitted, for they touch it directly; but the attitude toward it of the school of Episcopalians represented by Bishop MORRIS as thus declared by him at the very opening of the convention, seems to assure absolutely the preeminence of the Ritualistic controversy in the present contest. Those canons must be unsatisfactory, if not intolerably offensive to the Ritualists, for they propose a policy merely and do not rest on the positive principle of marriage, which Ritualism holds to be absolutely obligatory. That is, they simply forbid an Episcopal clergyman to marry any person who has been divorced for any cause arising after his original marriage, during the life time of his divorced mate, and exclude from baptism, confirmation and the communion those who thus marry; but with the exception from this penalty of the innocent party to a divorce for adultery. That exception, of course, implies sanction of such a divorce, and therefore on principle the new canons do not differ essentially from the present canonical recognition of a divorce for adultery. Marriage is not made a sacrament in either, yet that it is a sacrament, to violate which is a grievous sin, is an article of faith with the Ritualists.

They must, therefore, in consistency, look on the new canons as sacrificing vital principle to a policy of expediency. It is questionable, too, if practically the new would prove any more corrective of the "divorce evil" than are the old. Of course, the prohibition of the marriage by Episcopal clergymen of the divorced for any cause, and the excommunication of those who marry again after divorce, except innocent parties to divorces for adultery, would put the stamp of the Church's disapproval on, at least, "free divorce," so called; but already its clergy are forbidden to recognize any divorce except for adultery; and what has been the consequence? Many Episcopalians socially conspicuous have not hesitated to get divorces for desertion, real or nominal, or for any other causes than adultery allowed in the States of freest divorce laws, and then they have proceeded at once to get married to new mates, by other than Episcopal clergymen or by civil magistrates.

That is, they flouted the law of their Church when it stood in the way of the gratification of their inclinations. If a new law shall excommunicate such people will they not defy it also? They have

shown in the past that they have no respect for the authority of their Church, and will they be more likely to render faithful submission to it simply because its exercise is made severer? Social opinion comes in here, however, and it may be more powerful than the Church. If the society in which these people move excommunicates them, as it may do if they are excommunicated by the Church, it may deter them from divorce and remarriage by making divorce irreparable.

Such considerations of mere policy, however, have no weight with the sincere and earnest Ritualist. It is not the authority of society, but the authority of the Church to which he gives his devotion as Divine. He holds that by the Catholic faith marriage is an indissoluble sacrament, and that the Church is forced by Divine law to compel obedience to it, whether human society approves or disapproves, supports or rejects; and he has the advantage on his side of principle as against policy and expediency.

It does not seem possible, therefore, that this broad and radical distinction made by the Ritualism which Bishop MORRIS treats as folly and frivolity can, consistently with its faith and its self-respect, keep quiet when the new canons proposed are brought up for consideration at San Francisco. Some of these men, it must be remembered, too, have in them the spirit of the martyr, and the more overwhelming the attack on them the greater will be their zeal in defending their position. They may be crushed, but they will never surrender.

One From Many.

Nearly a dozen organizations rally to the support of the anti-Tammany ticket, each with its own peculiar platform. In these documents there is room and license for advocating almost every objectionable idea under the sun. But, no matter how many platforms or how many principles, the platform presenting the only real issue is this:

Vote for SETH LOW!
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It can be capsize at pleasure without hurting it.

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This is the essence of the anti-Tammany movement. Consequently, the less of other notions the better.

Columbia-Shamrock.

In the second Cup race of the 1901 series Columbia beat Shamrock II, as conclusively as any boat was ever beaten in the history of yachting. There have been greater victories measured in minutes, but none was ever clearer or more indisputable.

The wind was all that a sailor could wish for, strong and steady, fourteen knots. Starting in the less favorable place, that is behind the defender gained twenty-two seconds reaching to the first mark. Turning for the second reach, with the wind on the starboard beam, Columbia gained thirty seconds. Beginning the beat home from the second mark, to leeward of her rival, she slowly moved up to her and passed to windward, gaining on the windward leg two minutes, and crossing the finish line a winner by two minutes and 52 seconds, not counting her time allowance from the Shamrock of forty-three seconds.

There is nothing more to be said. Columbia is better than Shamrock for every point of the compass. Nothing can now save the gallant Sir THOMAS but accident. His second voyage for the glory of winning the world's greatest prize of the sea awaits the mere formality of a third race, to be called a failure.

We have heard from some British critics, possibly not too friendly to our distinguished guest, opinions that he was more a patron of sport than a sportsman. This view is lost astern with Shamrock II's wake. The yachtsman who could provide a boat to make his Cup defender two such thrilling contests as those just sailed is, *ex officio*, *de facto* and *de jure*, a sportsman.

The top of the morning, and of the day and the night, to Sir THOMAS LIPTON! Friendly salutations to his manly party! Admiration and respect for the Shamrock and her maker! And three cheers and tigers for the American boat skipper and helmsman, most excellent too, Columbia, Mr. E. D. MORGAN and Capt. BARR.

Woodman Mason.

The Hon. WILLIAM E. MASON has been in southern Illinois to patch his fences. The Masonians solemnly aver that the Hon. CHARLES G. DAWES is "practically out of the Senatorial race," but they share the optimism of their rotund and jovial chief. Mr. DAWES and his friends hold that the race is only beginning. They are going to make a hot campaign in every county, and labor with every State Senatorial district convention; and they have or profess to have hopes of making the Republican State Convention next year swear by their man. But Mr. MASON is shy and lively. Last week he "pode a rail" during his initiation into Good Fellowship Camp No. 3,052 of the Modern Woodmen. It is safe to say that he is willing to undergo the perils of initiation into every respectable society that will invite him to become a member. Mr. DAWES will have to be an industrious joiner to beat Mr. MASON at the joining game.

At least ten other men have been "mentioned" of whom Congressmen CANNON, HITT and HOPKINS and Governor YATES are the best known outside of Illinois. None of these is formally a candidate. It is wiser to await than to invite the lightning.

While the question of regulating the speed of automobiles on the public highways is engaging the attention of State and municipal authorities in various parts of this country, our lawmakers may consider profitably the automobile rules which, after much discussion and investigation, have just been adopted in France.

Notwithstanding the almost incessant clamor against the chauffeurs which, owing to reckless driving, had reached the ears of the Minister of Public Works, it is clear that that official, in imposing the restric-

tions, had constantly in mind the desirability of encouraging the growth of the new industry.

The most popular type of automobile here and about Paris weighs from 800 to 900 pounds, and the old regulations required that all horseless vehicles weighing more than 500 pounds should possess a reversing gear, which, of course, materially increased their cost. By the new rules, a reversing gear is only required on vehicles of more than 820 pounds weight; thus the price of the light machines has been considerably reduced, and their sale has accordingly increased.

It had been suggested that one way to obviate excessive speed would be to restrict the power of motors, thereby preventing the machines from travelling faster than the legal rate; but that idea was rejected, for the reason that any such limitation would be too great a handicap on the progress of the automobile industry. It was decided, therefore, to divide the vehicles into two classes, one class to include machines of a speed of more than nineteen miles per hour, and the other to include slower vehicles. Machines in the first class must carry at all times two numbers, one attached to the front and the other to the rear of the carriage, the former to be 4 inches in height and the latter 4½ inches. The numbers are to be white and clearly visible, both day and night.

The SUN made an erroneous comment on the Schley case on Saturday. The SUN had said that the American ship had been captured by the British on the 1st of September. The error, which we corrected, was in a statement of fact. Let our contemporary make another. Only it must be definite and precise.

Feminine Customs of Two Countries.

TO THE EDITOR OF THE SUN:—In answer to the British correspondent in today's SUN, I should like to say that all the English I have met, and all the English I have met, are not as you say. I am a native of the English, Irish, Scotch and Welsh women, has been attracted by observation and that the ladies I have met have told me. Spending almost half my life in England, I have met many of the English, and I can tell you that the English I have met are not as you say. I am a native of the English, Irish, Scotch and Welsh women, has been attracted by observation and that the ladies I have met have told me.

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WILL ENGLAND RETAIN INDIA?

Rev. Dr. Hughes Gives Reasons for Believing She Will.

TO THE EDITOR OF THE SUN:—In your able review of Mr. Meredith Townsend's paper in last Sunday's SUN you raise the interesting question propounded in the first issue by Mr. Townsend, "Will England retain India?"

I understand that Mr. Townsend, like myself, has resided in India many years, and I assume that he speaks the languages of the natives and has been brought in close touch with their thoughts and feelings. But I am not a little astonished to find that Mr. Townsend predicts that within fifty years the natives of India will win all the higher positions of the Government service to the exclusion of the English race.

The statement is astonishing, because such a thing is never for a moment contemplated by the conservative administration of Great Britain. Every now and then, as in the case of the Liberal administration of Mr. Gladstone in England, and that of the Marquis of Ripon in British India, efforts have been made in this direction. But a man must be very ignorant, indeed, of the political conditions of the country who supposes for a moment that Great Britain intends to intrust the rule of India to the natives of India.

There is evidence in the civil administration of the country, but it is preeminently so in the military organization. For instance, before the Mutiny of 1857-58 most of the British troops were composed of native troops under the command of British officers, and a large proportion of the artillery was manned by native gunners. But now there is not a single foot defended by cannon in the hands of the natives, and the British troops are now composed of British soldiers, with the exception of a few frontier train batteries on the frontier, the artillery is entirely manned by Britishers. Even the great cantonment of the Maharajah of Gwalior is garrisoned by the guns of the British in that quarter.

The civil administration of India is made up of uneducated and uneducated officers. The uneducated service is largely open to natives. But the educated service is reserved for Europeans. The requirements of a first class in either of the English universities, or of a first class in the Indian Civil Service, or of a first class in the Indian Medical Service, or of a first class in the Indian Engineering Service, or of a first class in the Indian Forestry Service, or of a first class in the Indian Agriculture Service, or of a first class in the Indian Commerce Service, or of a first class in the Indian Education Service, or of a first class in the Indian Public Works Service, or of a first class in the Indian Police Service, or of a first class in the Indian Revenue Service, or of a first class in the Indian Customs Service, or of a first class in the Indian Excise Service, or of a first class in the Indian Post and Telegraph Service, or of a first class in the Indian Railways Service, or of a first class in the Indian Marine Service, or of a first class in the Indian Air Service, or of a first class in the Indian Land Service, or of a first class in the Indian Naval 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